

# THE CHINESE RECORDER

## AND

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#### THE PRESENT ASPECTS OF MISSIONARY WORK IN CHINA.

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The present aspects of the missionary work in China are various. It is not the case now, as it was at the very first, that nothing presents itself to our view, but the blank, unbroken wall of prohibition; neither is it that we can look upon the pleasant landscape of full culture and ripened fruit. The wall has been passed through, and the culture has been commenced, and even some fruit has been matured and gathered; but we find ourselves in the midst of new difficulties, subject to unfavorable influences which develop new force as the work itself advances, and embarrassed sometimes even by the rapidity with which our opportunities multiply—our strength being so limited. Indeed, it may safely be said that variety, multiplicity, diversity, and progress in spite of hindrance, are the characteristics of missionary work, at the present time in this part of the field; for there is hardly any one branch of Christian effort for which there is not now not only an opportunity but a call, in the present state of China.

*Translation*, first in order of time, of all missionary labors, still needs much attention. Version after version of the Sacred Scriptures has been made, and will continue to be made, until something shall be produced which will correspond to what our Authorized Version is to English-speaking Christians, and Luther's Bible to the Germans. Marshman's translation, Morrison and Milne's, Gutzlaff's, Medhurst's, the Delegates' Version, and that of the London Mission—all these have had their part to perform in the progressive work of producing the *Great Chinese Bible*, the completion of which cannot reasonably be looked for until Chinese Christian scholars, conversant with Greek and Hebrew, are able to prepare and put forth, with some sort of authority—"The Holy Bible, containing the Old and New Testaments, translated out of the original tongues, and with the former translations diligently compared and revised."

With a view to realize this result, regard should even now be had to the training up of native scholars, who shall be Greek and Hebrew scholars also. None but Chinese Christians can produce a real Chinese Bible. In the mean time, the *Seventh Translation* is now going on at Peking—the style adopted being that most likely to meet the requirements

of the future, for if there ever is to be a general language for all China, it will surely take the form of what is now called the Mandarin Colloquial.

Partial translations in local dialects have their value, and are by no means to be neglected or disparaged, and the *Fan Li* (high style) versions have their charm for those whose literary taste is fastidious; but the low associations of the one, and the incurable ambiguity of the other, unfit either of them for being the medium of rendering satisfactorily that Word of God, which is hereafter to be read by the common people with understanding, while it is to be studied by the learned with respect.

But it is not the Sacred Scriptures alone which demand the translator's attention. Prayers and Hymns are needed for the more than 8,000 converts who are connected with the several Protestant Missions now established on the coast, and also fast spreading into the interior. Tracts likewise, and books of instruction, out of which teachers, catechists and candidates for the ministry may be taught, are needed without delay; as are also good school books, both elementary and advanced; not to speak of the demands already made upon the conductors of the Chinese periodical press—both secular and religious—a feature of progress most noteworthy, because most certain to provoke inquiry and discussion among this people, whose mental and moral inertness is so formidable a barrier to all improvement.

One Chinese periodical in London, one in San Francisco, one at Canton, and two at Shanghai—five in all—these are undertakings of great moment, needing much care and time and painstaking to sustain them satisfactorily. How shall the demand for all this literary work be met? How but by Schools?

We cannot, even if we desired it, escape from the arduous task of at least *superintending* the work of education among the children of our converts, and our candidates for ordination. Now, the provision needed for *these*, answers for *all*, and carries the whole question of education with it. So that whatever form of schooling any one may prefer, the *substance* of instruction must be provided; for we have now reached that point when our Christians must either be left untaught, or handed over to heathen schoolmasters; or else, we must take the matter fairly in hand, and see that they be provided with mental food convenient for them, and withal sufficient to raise them

to a position of respect and reasonable self-reliance.

The *translational* aspect of our work blends with this—the *educational*; and this last demands, more perhaps than any other at the present moment, our most earnest attention and vigorous efforts. But we return to the more strictly ecclesiastical view of the subject under the consideration; and observe that what has already been incidentally glanced at looms into prominence at the present time—namely, the native pastorate. While not attempting to give statistics, we may state without hesitation that, at all the older stations, men have been found, and have been providentially qualified, to assume ministerial responsibilities among the infant churches just established.

No doubt, each of these men is characterized (as we are ourselves) by his own peculiarities and infirmities.

What else is to be expected? Surely, this is no new thing under the sun; nor does it furnish any ground for discouragement or drawing back. Rather, it calls upon us to shew the greater diligence, and exercise the greater care, in teaching and training those under our charge who are now aspiring to the same important position; and to furnish them, so far as in us lies, with every advantage which it may be within our power to confer, or within their ability to appreciate and appropriate. The limit of our progress is not yet reached. Not only is the native pastorate multiplying; but what is more noteworthy still, when we consider the condition of Chinese society, *women* have been found, competent to instruct their own sex, and willing to engage in this exceedingly important work. Female teachers in schools, and visitors to families, are to be seen here, and at other ports (and even at Peking), who shew daily diligence in the work of making the girls and women of China acquainted with the truth as it is in Jesus. So that what was discovered in Christian England, some few years ago, to be the "missing link" in the chain of love and labor, is not missing here in heathen China; but we are found rather in the position of the early Christians, who had their Phœbes, and Dorcas, and Julias, and Tryphenas, servants of the churches who "labored much in the Lord," according to St. Paul's testimony.

Of this class, we may reasonably look for a sufficient number when the children of Christian parents—children brought up in the nurture and admonition of the Lord, and not in the fear and worship of dumb idols—children who have enjoyed the most blessed exemption of never having seen an idol worshipped in their family—whose commandments have been God's Ten Commandments, and their prayer the Lord's Prayer, and their belief what the primitive creed embodies—when *these* children shall grow up and take their place in the active business of life—then we may hope to see repeated what Paul beheld when he went up, for the last time, to Jerusalem. He came to

Cæsarea and was welcomed by Philip, a deacon, who had resided there for 26 years, and in whose family were found four daughters, virgins, all of whom did prophesy—i. e., as we understand it, they taught, as our Sunday school teachers and district visitors and Bible women now teach—leavening with knowledge of the truth all with whom they came in contact. See the Bible-reader in the hospital—her office how simple, yet her service how effective! Follow her as she goes from home to house. How welcome her visit; how favorable her opportunity of reaching the heart, through sympathy in the cares of the home.

And what is thus done by Christian women, in detail, can be, and actually has been, accomplished by Christian men, on the *grandes*, scale the world has ever seen. Two special agents of Bible Societies traversing the length and breadth of this vast country, furnishing to distant regions the book of Glad Tidings—not always as a gift, but by sale, securing its better appreciation. And the preacher accompanying the distributor makes complete the agency which has been divinely appointed for the world's conversion. Yet, perhaps, one other instrumentality ought to be included in this last description; for when our Lord sent forth his disciples, it was to *heal* as well as to preach; and it is a doubtful wisdom which separates what he has appointed.

We may be thankful that here, at least in many cases, this neglect and separation have not occurred. The hospital and the dispensary have their place, and the work connected with them has begun to be carried on, not only by the foreign practitioner, but by those from among the Chinese themselves who are found apt in this department.

Is not this progress? And does it not present one of the most pleasing and most promising of all the aspects of our work? Concerning *preaching*—that which in the beginning of missionary work in China was thought a thing impossible—now it has grown to be so common, so well understood, so freely to be performed, that it hardly occurs to one to enumerate it! Preaching in the city and in the country, in our own churches, and in heathen temples, in school-houses and court-yards—anywhere and everywhere—from Canton to Peking, and in the regions beyond of Manchuria, Kirin and Mongolia; from Chusan or the promontory of Shangtung, across to the western border of the kingdom—the preacher goes and delivers his message with no other let or hindrance than may be created by his own want of good judgment or good temper—qualities in which, unhappily, some good people are sometimes deficient. The preacher delivers his message, as has been said; and it is one of the favorable aspects of these present times that it meets with some opposition—opposition enough to stir the minds and secure the attention of a generally listless people—opposition, too, coming from the classes who begin to feel that influences are at work which are calculated to undermine and overthrow their

present systems, wherein they have trusted.

Men in high station may write contemptuously of Christianity, as not having inherent force enough to make any impression upon Confucianism; and "lewd fellows of the baser sort" may put up placards at city gates to bring the foreigner's religion into disrepute among the unthinking and the evil-minded; and the literary classes of an aristocratic city may combine their influence to drive away those whom they affect to despise; but these very facts go to prove that some real concern is being felt on the subject. It challenges notice; it must receive some attention; and does excite some opposition—just such opposition as we could desire to meet with. Alas, that we cannot meet it unembarrassed by association with that counterfeit of Christianity which we call *Romanism*—thus distinguishing it from true *Catholicity*! Alas, that there should be any among Protestant Missionaries who, either by the adoption of a dangerous phraseology, or the exercise of doubtful charity, help to identify us with a system so incurably unsound as that of Rome! The heathen have wit enough to see the difference, and to mark it by a separate name. The *Tien Chu kiau* means *Romanism* as seen in China; and *Yasoo kiau* means *Protestantism*, as exhibited amongst us.

Now I, for one, have no desire to see this plain distinction obliterated. I count the things which distinguish us as too precious to be merged; and that the errors of Rome are too firmly embedded in a false system ever to be discarded. True, there are now, and in our midst, as there have been elsewhere, at all times, some few exceptional and most lovely Christian characters, in which the catholicity altogether overbalances the Romanism, though both are professed; but exceptional such cases are, and always have been;—matters of rejoicing, as concerns the *individual*, but no evidence of improvement in the *system*.

I would therefore protest anew against this drift towards an amalgamation which means deterioration. No peace, no truce, with Rome, as a spiritual desposition from which our forefathers delivered us at the cost of a martyrdom of blood and burning. Such sentiments may not be popular in these quarters. I am sorry for it. I am sorry that there is shown, in private and by the press, such tenderness for Romanistic ways and sentiments; and such increasing antagonism to most things plain and Protestant; such admiration for the ascetic and the æsthetic in religion, and such slight regard for sturdy principle, and honest energy, and love of truth.

It is surprising to what lengths this thing can go! Rome may import into China the moral poison of her doctrines—her infallible, unchangeable doctrines of creature worship, and transubstantiation, and Mariolatry, and the confessional, and the immaculate conception, and purgatory, and indulgences—but we Protestants must not import the antidote to all these errors—must not say these doctrines

are evil, or that those who insist on them are false teachers!

They may stigmatize us to their converts as "*doong jang den*" counterfeit, copper dollars; but we must not ask them what has become of the second commandment; or of the cup which they presumptuously withhold from the laity.

Their ecclesiastical and national feelings are painfully touched, if a lecturer states that a certain prophecy may apply to a certain Emperor; a Consular correspondence ensues, the offender is reproved, and the newspapers set upon him. But whose national or ecclesiastical sensibilities are touched when the character of *Henry the Eighth* is canvassed, and the church of which he was the legal protector is condemned?

This is one of the aspects of our work. A drift towards Romanism—a sympathy with its adoption of "high art" as a substitute for soul worship—an admiration for its "devoted celibacy," and "self-denying accommodation" to Chinese costume and heathen customs—a lauding of it as a "stepping-stone" from heathenism to—I know not what! certainly not to a purer Christianity, or a more vigorous spiritual life.

Are we wrong in deprecating this tendency, or being jealous of what drifts us in that direction? Are we prepared to make light of the Reformation and its results; and to join in usages or phraseology which would merge us in the mediæval darkness of an unreformed communion? I trust not; and if not, then let us keep aloof of purpose from the garb and the phraseology of the distinctive *Tien Chu kiau*.

And while we thus stand contradistinguished from what we judge to be doubtful and dangerous, let us refrain from what has become so general as to strike painfully the mind of a new comer—I refer to a habit of disparaging the labors of our predecessors, making light of their difficulties, and thinking poorly of their methods. This is natural, perhaps, but it is not gracious. Every one who reads Victor Cousin's History of Philosophy is pained at the manner in which that really great eclectic forgets his nobility of mind while disparaging John Locke, who was a pioneer in that department in which Cousin was only a *progressive*; and it is not less ungracious for the missionary laborers of this period to treat with disrespect the work of those who prepared the way for them, who bore the brunt of early opposition, and have now passed to their rest and their reward. Peace and honor to their memory—not slight and disparagement!

Hardly less necessary is the warning against disparaging the methods of our cotemporaries—their manner of preaching, their ways of carrying on their work, especially in the conduct of their Schools.

On this point we would lay especial stress, because of the difficulties which divisions create, and the progress they hinder.

There ought to be no divisions here, for the

reason that the field is well nigh illimitable, and there is abundant room for every kind of School that is a well-conducted School. Every one can follow out the convictions of his own judgment, without interfering with a neighbour who may be working out his.

*Day Schools* are desirable—they reach large numbers. *Boarding Schools* are desirable—they give thorough training. *Boys' Schools* are needed—they will furnish our future teachers, translators, interpreters and candidates for the ministry. *Girls' Schools* are needed—they will qualify the pupils for companionship with the well-educated, and will prepare them to be teachers for their own sex. *Primary Schools* are to be sustained, in which the simplest elements of truth shall be taught in the vernacular tongue. *Colleges* are to be founded—for these will soon be in demand for the higher training in language and science which the Chinese mind cannot but crave, unless it be radically unlike the intellect of any other branch of the human race.

Now, what so good as that each one whose heart is drawn out towards any particular form of labor, or department of instruction—what so good as that he should exercise his own gift diligently, and allow his neighbour to do the same, without thinking it necessary to depreciate everything but what he himself prefers?

It is one of the unhappy aspects of the present time, that while *Romish* methods are be-praised, and set up as models, Protestant work is not only condemned by the worldly-minded, but too often disparaged by those who should be helpers and not hinderers of one another's faith and labor of love.

It may well be left to the "liberalism" of the day to dwell upon the shortcomings of those who do what in them lies for the well-being—temporal and eternal—of the millions of China, who conduct hospitals where bodily sickness and suffering are alleviated; and sustain schools where ignorance is instructed; who translate books for instruction, and tracts for persuasion, and above all the blessed Word of God, which is able to make wise unto salvation; who traverse river, plain and mountain to distribute the Bible, and to preach its life-restoring truths and invitations;—the disparagement of such labors and of the men who engage in them may come very suitably from the lips of men who make no profession of Christianity themselves, and feel no sympathy with those who receive and strive to obey it; or it may be naturally expected from the votaries of a system which has for its characteristic the aggrandizement of the See of

Rome and the subjugation of all Christendom to its control; but let us, who have for our common object the spread of the kingdom of Christ himself, and the bringing of every human heart to his obedience—let us give honor to whom honor is due; follow the example of our predecessors, as they were followers of Christ and of his Apostles; rejoice in the successes which others may achieve, and diligently occupy with the talents committed to

ourselves individually. So whether it be by preaching, or in teaching; by study in our homes, or journeyings by the wayside; by translating or revising; in the school-room, or in the hospital; among the lower or the upper classes; with children or with adults—whatever the method, or in whatever department of the work, let us be united in the determination to be "steadfast, unmoveable, always abounding in the work of the Lord, knowing that our labor cannot be in vain, in the Lord." Brethren, we have a work, a very great work, to perform at the present time; and its chief characteristic is a patient continuance in well-doing; a determination not to be put out of countenance by sophistry; not ourselves to doubt because others disbelieve, nor to seek for strength and support by coalescence with what God cannot bless. We know that on the one hand a flood of worldliness is coming in upon the church; and that on the other Rome is making a prodigious—but we believe an expiring—effort to bring all things into subjection to her spiritual despotism.

What part then is it for us to perform? To stand fast in the liberty with which Christ has made us free, and not be again entangled in that yoke of bondage; to give to these multitudes around us a pure *Christianity*—clearly imparted in our teachings, and consistently illustrated by our example; to carry on the work which faithful men have commenced before our time; and to transmit the same to our successors not deteriorated, but improved; not enfeebled, but invigorated.

SHANGHAI, 1863.

## DAVID BRAINERD.

BY REV. M. J. KNOWLTON.

Much has been said respecting the want of success of Protestant Missions in China. The editors of secular newspapers have given much sage advice to missionaries respecting the best mode of conducting missions, in order to attain success. The gist of their advice has been, "Teach school; impart a knowledge of science; civilize the heathen, afterwards Christianize them, but be careful not to teach Christian dogmas!"

In this paper I wish to call attention to a missionary who had not the benefit of such wise counselors, and who pursued a course the reverse of that above noticed, and yet was a very successful missionary. I refer to *David Brainerd*, who was employed by the Society in Scotland for propagating

Christian knowledge, as a missionary to the American Indians.

Brainerd was not, in my view, a model missionary in all respects. He had a constitutional tendency to despondency, which was greatly aggravated by excessive labors, fastings, and poor diet, and consequent ill health. Probably much of his gloominess of mind, which he attributed to spiritual desertion, should have been charged to his natural predisposition to melancholy, to the state of his stomach, or to his weariness.

But in his sincere piety; his humility; his self-sacrificing spirit; his zeal in laboring to save souls; his entire consecration to God and the missionary work; his unceasing prayer; his faith; his entire trust in the power of the Holy Spirit for success in his work; the earnestness, affectionateness, vigilance, and singleness of aim, with which he preached the gospel; his reliance upon the preaching of the gospel in all its fullness and freeness, as the grand means for successfully promoting Christianity and civilization, as well as converting and saving the heathen; in all these characteristics, David Brainerd may, comparatively speaking, be said to be a model missionary.

In estimating Brainerd's success, it will be necessary to notice the *obstacles* which he had to overcome, his *mode of labor*, and the *extent and nature of his success*. From this view, perhaps we may learn a few important lessons, as to the mode of conducting missions.

1. Many of the *obstacles* that he met were similar to those with which missionaries in China have to contend.

The Indians were greatly *attached to the customs of their fathers*. There was a tradition among them that it was not the same God that made them, who made the white people; and that he had ordained them to live by hunting and fishing, and they ought not to conform to the religion and customs of the whites. Thus their philosophy, as well as habit and inclination, all combined to confirm them in their old habits and heathenish customs, and caused them to resist every attempt to change their

views or customs to conform to those of the "pale faces."

They were also very much *prejudiced against Christianity*, on account of the *unchristian and vicious conduct* of many of the *white people*, whom they called Christians. By them they were defrauded in trade, and seduced to drunkenness and licentiousness. And not content with this, some of them "took pains, expressly in words, to dissuade them from becoming Christians, foreseeing that if these should be converted to God, the hope of their unlawful gain would thereby be lost."

They were much *attached to their superstitions and idolatries*. They often sacrificed to the spirits of the dead, and hoped on account of this kindness to receive help and favors from the spirits. They also had many feasts in honor of the spirits that appeared to them in their dreams. Also idolatrous dances of the most exciting character, to which they were greatly attached.

They were *excessively ignorant and degraded*. Savages, without a knowledge of letters, and without civilization. They stood in great awe and fear of their *Powaws*, or medicine men, who were supposed to have the power of causing great distress and even death, by means of enchantment. And they supposed this power would be exerted upon them in case they became Christians.

The mention of miracles to prove Christianity was lost upon them, in consequence of their own *legendary miracles*; and their *omens*, and *prognostications*, and *dreams*, in which they placed great confidence, lessened the force of the arguments from inspiration and prophecy.

Their *roving habits* also presented an obstacle to evangelization, inasmuch as the opportunity for continued instruction, and following up good impressions, was lessened.

In addition to these obstacles found in the characteristics and habits of the Indians themselves, there were obstacles or disabilities of a personal kind, with which Brainerd had to contend.



He was ignorant of the language of the Indians; hence he was obliged to address them through an interpreter, and his interpreter during the earlier part of his labors, was an unconverted man. Thus he labored under the double disability of not being able to bring himself into immediate contact with the minds and hearts of his hearers, and the liability of being interpreted wrongly, when treating upon those spiritual themes with which the interpreter was unacquainted.

His labors were often interrupted by illness—frequently caused by over exertion, or by improper diet, or by exposure and hardship.

His constitutional melancholy also was almost a constant weight upon his spirits, and clog to his labors, against which he was obliged continually to contend with all the force of his Christian zeal and faithfulness, and sense of duty.

Such were the principal difficulties with which Brainerd had to contend, and which on the whole were equal, perhaps, to those which missionaries to the Chinese meet. In some respects, he labored under greater difficulties than most missionaries in China; and there are but two or three particulars that occur to me, in which he had an advantage, viz., the small number, and isolated position of the Indians, and their comparative freedom from the shackles of elaborate and hoary systems of atheistic philosophy, sustained by an ancient and revered literature.

2. Brainerd's *mode of labor*, the *means which he employed*, by which he attained success in his missionary work, are worthy of special attention.

His plain was not to first civilize, then Christianize the heathen. He did not begin by teaching them the arts and sciences. He did not go among them as a schoolmaster. The only school connected with his mission was one taught a few months by his interpreter, while he was stationed at Kautameek. At this school the children and young people were taught to speak, and read and write the English language. He continued at this station

about a year, when he turned over the Indians to the care of another missionary, so that this school had no direct connection with his ultimate success.

His special, his one great work was the *preaching of the gospel*. To this work he "applied himself in season, out of season;" sometimes daily at one place, sometimes from house to house; at other times making long journeys, preaching to the different tribes, in which he suffered many hardships, being often exposed to cold and storms, hunger and weariness, often sleeping upon the ground in the forest, and sometimes "lodging on the ground for several weeks together." In this he obeyed the great commission, "Preach the gospel to every creature." He evidently believed that "since the world through its wisdom, knew not God, God was pleased through the foolishness of preaching to save those who believe." And like the apostle Paul, he "determined not to know anything among (the heathen) save Jesus Christ, and him crucified."

As to his *manner of preaching*, sometimes it was exegetical, at other times he catechised, but more frequently he took a text. He aimed to be as plain, simple, and direct to the conscience and the heart as possible.

As to his *matter*, he informs us that he "made it the scope and drift of all his labors, to lead them into a thorough acquaintance with these two things—(1) The *sinfulness and misery* of the state they were naturally in; the evil of their hearts, the pollution of their natures; the heavy guilt they were under, and their exposedness to everlasting punishment; and also their utter inability to save themselves, either from their sins, or from those miseries which are the just punishment of them; and their unworthiness of any mercy at the hand of God, on account of anything they themselves could do to procure his favor, and consequently their extreme need of Christ to save them. And, (2) I frequently endeavored to open to them the *fullness, all sufficiency and freeness* of that redemption which the Lamb of God has wrought out by his

obedience and sufferings, for perishing sinners; how this provision that he had made was suited to all their wants; and how he called and invited them to accept of everlasting life freely, notwithstanding all their sinfulness." In short, he taught them their sinfulness and need of a Saviour, and unfolded to them, with all the clearness and earnestness of which he was capable, the way of life and salvation through Christ, i. e., he preached the very marrow of the gospel. He preached, as he says, "*Christ crucified*, making him the center and mark to which all my discourses were directed." He did not rely upon the preaching of the gospel alone for success. His entire dependence seemed to be upon the power of the Holy Spirit, in order to secure ultimate success. While he preached the gospel with as much zeal and earnestness as possible, seeking by all his powers of reason, persuasion and entreaty, to reach the heart and the conscience, and to uproot vice and change their life through these, yet still he relied upon God's Spirit to enlighten the mind, move the affections, and change the heart, as implicitly as though He were the sole agent in this great work.

This is most strikingly manifest in his *unceasing prayer*, his *constant crying to God for help*. His days of fasting and prayer, not as a form, but as a direct practical aid to fervency in prayer and devotion, were very frequent, indeed too frequent to be compatible with his health and strength. This intense and incessant prayerfulness was indeed the most remarkable feature in Brainerd's missionary career. When at home, he spent hours almost every day in wrestling, agonizing prayer; and when on journeys, as he rode along, every sigh was a petition, every breath a prayer. And as though this were not enough to satisfy his craving heart, whole days were often devoted to fasting, and prayers, and tears.

Now, was Brainerd an enthusiast, and a fool? Did he trust in a shadow, and beat the air? Were his hopes of success, based on such a mode of labor, chimerical? Were the means that he

employed for conducting Christian missions absurd? To all these questions I would oppose an emphatic negative, for two reasons. One is, his mode of labor is *scriptural*. For his prayerfulness, his fasting, his zeal, his singleness of eye in confining himself to the preachings of the gospel, his reliance upon the Holy Spirit, or supernatural "power from on high," (Luke 24: 40; Acts 1: 8) he had the fullest and most explicit warrant from the teaching and example of Christ and his apostles.

3. Again, Brainerd's mode of labor resulted in a *glorious success*. Not that vast numbers were converted, for the Indians among whom he labored were but few in number all told. His success will appear when we consider the *short period* of his labor; the *wonderful effect* of his preaching; and the *thorough and permanent change* wrought in the views, character, and conduct of those besotted pagans.

Brainerd commenced his labors April 1st, 1743, among a few Indians at Kaunaameek in New York, and closed his labors here March 11th, 1744. Though the period was too short to mature much fruit, yet good was accomplished. "Many of the truths of Christianity seemed fixed in their minds. God's word seemed, at times, to be attended with some power upon their hearts and consciences." Several were so awakened to a sense of their miserable state, that of their own accord they came to the missionary "to discourse about their soul's concerns; and some with tears, inquired what they should do to be saved."

June 24th, 1744, Brainerd commenced his resident labors at the Forks of the Delaware. This was his central station, while he made frequent itinerating journeys. One of these journeys to New England occupied three weeks. At the end of three months, including the time occupied in itinerating, the number of his hearers had increased from twenty to over forty. The results of this brief period, he thus sums up in a letter to a friend: "A number of the Indians are brought to renounce idolatry, and to decline partaking of those

feasts which they used to offer in sacrifice to certain supposed unknown powers, and some few among them have for a considerable time manifested a serious concern for their soul's eternal welfare, and still continue to inquire the way to Zion, with such diligent affection, and becoming solicitude, as gives me reason to hope that God, who, I trust, has begun this work in them, will carry it on until it shall issue in their saving conversion to himself. These not only detest their old idolatrous notions, but strive also to bring their friends off from them. And as they are seeking salvation for their own souls, so they seem desirous, and some of them take pains that others might be excited to do the same." Still, on Dec. 6th, he complains that some of his "poor Indians are now worshipping devils, notwithstanding all the pains I have taken with them, which almost overwhelms my spirit." Many of them could not give up their idolatrous feasts and dances. During this month however he was cheered by the awakening of his interpreter to the concerns of his soul. Many persons were also much affected, and many wept while he was preaching to them, among whom was an old man, about one hundred years old.

Brainerd's preaching about this time had great power among the white people as well as Indians. On Feb. 17th, he speaks of "preaching to the white people in the wilderness, upon the sunny side of a hill. There were many tears in the assembly." While assisting at a sacramental occasion, June 9th, he discoursed upon Isa. 53: 10, "Yet it pleased the Lord to bruise him." Here, he says, "God gave me great assistance in addressing sinners; and the word was attended with amazing power—many scores, if not hundreds, in that great assembly, consisting of three or four thousand, were much affected; so that there was a very great mourning, like the mourning of Hadad-rimmon."

For a little more than two years, Brainerd had been "sowing in tears;" the time was now come for him to

"reap in joy." On June 19th, 1745, he commenced laboring among the Indians at a place called Crossweeksung, in New Jersey. The only apparent preparation of mind that the natives here had received to entertain the preaching of the missionary was the exhortations of one or two of their number, who had been brought under conviction of the truth at the Forks of the Delaware. They lived very much scattered, and at the first meetings there were only a few women and children present. These women went out in different directions ten or fifteen miles, and gave notice to their friends, that they might come and listen to the missionary. He preached to them daily, and soon their number increased from seven or eight to forty or fifty, and subsequently to over a hundred. A marked solemnity and attention were manifest almost from the first, and soon "considerable concern for their souls became very apparent among numbers of them." They requested the missionary to preach twice to them every day. Their interest daily increased. Their thirsty souls drank down the truth, so that when the missionary questioned them, to see how much they had remembered and understood of the great truths taught them from day to day, he was "amazed to see how they had received and retained the instructions given them, and what a measure of knowledge some of them had acquired in a few days." At this visit he was with them but twelve days, and left them anxious that he should come again, and "some of them weeping bitterly on account of their sins, and desiring to find Christ."

At the Forks of the Delaware, July 21st, 1745, his "interpreter and his wife publicly professed their faith in Christ, being the first hopeful converts among the Indians." The subsequent life of this man shewed the genuineness of his conversion, and he was of great assistance to the missionary, laboring untiringly for the enlightenment, conversion, and salvation of his fellow Indians.



Brainerd resumed his labors at Crossweeksung, August 3rd. During his absence of a month, the Indians had often visited a neighboring minister, the Rev. Wm. Tennent, and received much instruction from him, adapted to their present inquiring state. Now began in power that wonderful work of grace (like that of Pentecost) so well known among evangelical Christians throughout the world. The powerful influences of the Holy Spirit were manifest in the assemblies from day to day. Here were these hitherto dark minded pagans, formerly greatly attached to their idolatrous feasts and dances, and addicted to drunkenness, lying, theft and licentiousness, now bowed in deep conviction for their sins, and inquiring anxiously what they should do to be saved. In his journal of August 6th, Brainerd says, "Divine truth was attended with a suprising influence, and produced a great concern among them. There were scarcely three in forty who could refrain from tears and bitter cries. They all, as one, seemed in an agony of soul to obtain an interest in Christ. Their hearts seemed to be pierced with the tender and melting invitations of the gospel, when there was not a word of terror spoken to them. So suprising were now the doings of the Lord, that I can say no less of this day, and I need say no more of it, than that the arm of the Lord was powerfully and marvellously revealed." August 7th, "many were in great distress for their souls; and some few could neither go nor stand, but lay flat on the ground, as if pierced to the heart, crying incessantly for mercy. Several were newly awakened; and it was remarkable that as fast as they came from remote places round about, the Spirit of God seemed to seize them with concern for their souls." Five persons who were deeply affected in June had found peace in believing in Jesus, whose experience appeared very clear and satisfactory."

August 8th. "The power of God seemed to descend upon the assembly like a mighty rushing wind, and with astonishing energy bore down all before it. I

stood amazed at the influence which seized the audience almost universally.

"The most stubborn hearts were now obliged to bow. Old men and women who had been drunken wretches for many years, the most secure and self-righteous, and even a man who had been a murderer, a powaw or conjurer, and a notorious drunkard, were alike brought to cry for mercy with many tears.

"It seemed to me that there was now an exact fulfilment of Zech. 12: 10, 11, 12. It was a day in which I am persuaded the Lord did much to destroy the kingdom of darkness among this people." Thus the work went on, deep convictions, and true conversions occurring from day to day, precisely like the season described in the 2nd chapter of Acts.

August 25th. "Fifteen Indians made a public profession of their faith. Their hearts were engaged and cheerful in duty; love seemed to reign among them."

August 26th, Brainerd being about to return to the Forks of the Delaware for a few days, and visit also the Indians on the Susquehanna river, he invited the Christian Indians to spend the remainder of the day in prayer for the Spirit of God to go with him, and succeed his endeavors for the conversion of souls. They cheerfully complied, and commenced their prayer meeting when the sun was about an hour and a half high. When they closed their meeting, and went out to return home, they were surprised to find it was daylight, *having spent the whole night in prayer.*

He spent the first nine days of Sept. at the Forks, where the interest was now great and general, much as at Crossweeksung.

Having made a most trying journey among the Indians scattered along the Susquehanna, Brainerd returned, Oct. 5th, to his great work at Crossweeksung. Here the glorious exhibitions of God's grace continued much as before. The missionary's heart was greatly cheered by the spirit and conduct exhibited by the converts. "To see those," he says, "who were very lately savage pagans, and idolaters, having no hope, and without God in the world, now filled with a sense of divine love and grace, and worshipping

the Master in spirit and in truth, as numbers have appeared to do, was not a little affecting; and especially to see them appear so tender and humble, as well as lively, fervent and devout in the divine service." Some of these were aged persons. Some had been "remarkable among the Indians for their wickedness, murderers, notorious drunkards, as well as occasionally quarrelsome." One of these was the conjurer, murderer, and drunkard already mentioned; and who subsequently became an exemplary member of the church.

At the close of a year's labor, Brainerd thus writes: "How amazingly has God wrought in this space of time for this poor people! What a surprising change appears in their tempers and behaviors! How are morose and savage Pagans, in this short period, transformed into agreeable, affectionate and humble Christians; and their drunken and Pagan howlings turned into devout and fervent praises to God!"

In eleven months *thirty-eight* converts had made a public profession of their faith, and been formed into a Christian church, and this from a congregation of only about *one hundred* heathen! Nearly all of these had been under deep conviction, and several not yet baptized were indulging a hope that their sins were forgiven.

The reality of this work was exhibited in the changed lives of the converts. The internal power and influence of divine truth, accompanied by the power of the Holy Spirit upon their hearts, had cut up their old vices by the roots, and they had become moral and exemplary in their conduct. The change in them was greater far than could possibly have been wrought by any amount of mere moral teaching, and inveighing against specific sins and crimes. The genuineness of their conversion was also manifest in their diligent and faithful performance of Christian duties, as secret and family prayers, keeping the Sabbath, and attending to all the means of grace. It was also seen in their desire for knowledge, diligence in learning to read, and to sing; their desire to have their children educated; and in their more civilized mode of living.

A schoolmaster having been engaged, a school was opened February 1st, 1746, at which 30 or 35 children and young people attended in the day time, and 15 or 20 adults in the evening.

Brainerd, though exceedingly weak and ill, still labored on, itinerating, or instructing his Christian flock, until Nov. 3rd, 1746, when he bade farewell to each individual of his congregation, leaving them his parting counsel, and parted from them, never to see their faces again in the flesh. He lingered a few months, and went to his reward.

He left, as the visible fruits of his three and a half years of labor, a church of living Christians numbering forty communicants, while many others had given up their idolatries, and were praying to the eternal God.

He was succeeded by his brother, John Brainerd, who carried forward the glorious work that he had so nobly begun.

From Brainerd's missionary career, a few important lessons may be learned.

1. God honors those who honor Him.
2. The Lord will not disappoint those who trust in Him.
3. Those who use the means which God has appointed for the extension of His kingdom, and the salvation of souls, viz., *the preaching of the gospel*, may rely upon the promised aid and power of the Holy Spirit.
4. The faithful, pointed preaching of the gospel is the most effectual means for the uprooting and removing of sins and vices of whatever kind, and promoting pure morality and holiness.
5. Those who deny or ignore supernatural agency in the work of missions overlook the fact that we are living under the dispensation of the Holy Spirit, and discard the very agent by whom alone pure Christianity and pure morality can be promoted.
6. The powerful aid of the Holy Spirit will be granted to those who seek it by earnest and unceasing prayer.
7. The best mode of conducting missions is for missionaries "not to know anything" among the heathen, "save Jesus Christ and him crucified;" to preach Christ

daily in public and from house to house; and train up native preachers to do the same.

8. When savages become Christians, civilization and education will follow as a matter of course, from the inherent desire of the converts. True civilization is the result of Christianity, not Christianity the result of civilization.

### ON THE EXTENT AND SOME OF THE EVILS OF OPIUM SMOKING.

BY J. DUDGEON, M. D.

Ever since the introduction of opium into China, its consumption has been steadily increasing. Previous to 1767, the quantity imported from India did not exceed 200 chests of 100 catties each, but in that year it rose to 1,000 chests. In 1800, the importation had reached 2,000 chests. It was in this year that the determined opposition of the Chinese government commenced. In 1836, the number of chests was 35,000. In 1866, as we learn from your journal, it reached over 81,000 chests. These figures tell their own sad tale. The practice is not equally and proportionately distributed over the empire, the South and East consuming most; the real extent of it, therefore, cannot be calculated from these figures. At first it was admitted through the custom house, as a medical drug, paying about \$6 duty and fees on 100 lbs. In the P'en Ts'uo it is known as 阿芙蓉; 阿片; 鴉片;

阿方; 罌粟花. The word Ah-pien, which is supposed to be of foreign origin, occurs in the P'en Ts'uo, and is traceable to the reign of Wan-lieh (1596), at which time it is mentioned by one writer under this name. Its preparation as a drug is fully described. Its flowers are of various colours, and in form resemble the 芙蓉 flower, and hence one of its names. The flower before opening is incised or slit in several places with a bamboo knife; the juice is allowed to exude, and collects itself in the cup or cavity of the flower, and on the second day it is drawn off into porcelain vessels. The juice is then exposed to be dried, after which it is ready for the drug market. The seeds are called 米壳. When the article is wanted for commercial purposes, the juice is thrown into large troughs, and boiled, and

then wrought into cakes. These are called 烟土. When it reaches China (we speak of the foreign article), it is again boiled, with water. All impurities are carried off; and it is then the soft, dark, shining substance which the smoker uses, and it is this that is called 鴉片烟. Its taste is described as acrid acid, neither hot nor cold to the taste, and slightly poisonous (medically.) It is thus seen that the drug was well known in China before the Portuguese and the East India Company commenced the traffic.

The Chinese had long ago discovered its general properties; and had found it of benefit in chest complaints, dysentery and diarrhoea. The Cantonese and northern officials found that it warded off ague, and fevers generally, in the damp south "by driving them out, and dispersing them," as they express it; and thus its advantages soon spread, and its virtues and fame were carried everywhere by the returning and retiring mandarins. Such is the account I have got of its commencement.

My own experience is limited to a five years' residence in the capital, where the most stringent regulations exist, and where it is occasionally punished—as, e. g., when a great crime or calamity occurs, an atrocious murder or a great conflagration takes place, or when new officials succeed to office. The sale of the drug in the Tartar city, since the end of last year, after the death of the Lieut. Governor and the accession of his successor, has been strictly prohibited. Many sellers and smokers had their effects seized, and were themselves cast into prison for two months. In the Chinese city, great laxity prevails. To the reigning family it seems of paramount importance to keep the Manchus free from this vice. But notwithstanding all their exertions and vigilance, it is growing and extending among the lazy pensioners and soldiers.

Out of 18,315 patients, of all classes and both sexes, seen at the hospital of the London Mission in Peking, during four years, 634 were opium smokers, with one or two exceptions *all* men who applied *solely* to be cured of their inveterate habit. Upon careful enquiry and comparison of statements, I find the following may be taken as approximately true.

Among small officials, 40 per cent. are opium smokers; merchants, 20 per cent. Their courage is not great—apprentices, for the most part, from the neighbouring provinces, living with their employers, and who dare not be found neglecting business; 70 to 80 per cent. of the followers, attendants

and male servants of mandarins. By far the largest number who have applied for relief belonged to this class. The vice stood in the way of their promotion, or their continuance in office. 30 to 40 per cent. of the female attendants of officials; 20 to 30 per cent. of the fighting soldiery, and the same percentage among the literary class; 50 per cent. of the eunuchs in the palace, and one of that class who applied for relief told me there were over 3,000, and that they had an opium shop in the palace—at the foot of the throne. They lately set fire in this way to the Imperial Repository, which is just now being rebuilt. 30 to 40 per cent. of the reserve military force, or bannermen; 4 or 5 per cent. of agriculturists and field labourers—from 40 to 60 per cent. in places where it is grown, as in Shansi.

In Peking there are opium shops in almost every lane—2 or 3 in the larger lanes. The police at night beguile their cold watches with the drug; and their offices on the streets, without fires or mats, and they themselves almost without clothes, present one of the most pitiable sights in the capital. Everywhere the poor people smoke in the largest numbers.

The maximum quantity is two taels or ounces in 24 hours, and the minimum five candareens to begin with. One mace costs here about 600 cash, or nine cents. In 100 smokers, the percentage is about the following:—

30	smoke from 3 to 4 mace, or drams.
20	" 2 "
20	" 1 "
20	" 5 candareens, or 30 grains.
10	" 1 tael, or ounce, and upwards.

100

The evils of opium smoking have been written about frequently, and are patent to every one who knows anything of the people and their habits. It is met with everywhere, and everywhere it is acknowledged as a vice. An opium smoker always stands self-convicted. Although the traffic is now legalized, the people still look upon it as morally wrong to smoke, and no amount of casuistry will make them believe that it is an innocent luxury.

It is sometimes argued that all nations yet discovered have been found to have some beverage or narcotic derived from varied substances, and deduced often in the most recordite manner, and that the use in moderation of such articles seems a part of our nature. The Chinese, true to the rule, are also not devoid of native stimulants and condiments, as witness their rice and millet spirit,

betel-nut, &c.—articles universally used. But is this a sufficient reason for the former wholesale contraband and now forced legalized traffic in opium, against the wishes and laws of a country? The argument seems self-condemning. Tobacco was not indigenous, and few Chinese in the last dynasty smoked it. Now it is difficult to find a man or woman who does not resort to this narcotic. The nature of opium, again—the most mischievous, I believe, of all substances ever resorted to as a daily stimulant—would hardly admit of its being classed along with ardent spirit, with which it is often coupled as its western analogue, and other beverages. Opium smoking no doubt in many respects bears a favorable comparison with ardent spirits. It is the source of less crime against the state, though probably not against the person, family and society. It is *externally decent*, unless we look at some of its remote revolting results, such as a large proportion of Peking beggary. A casual observer might walk over China, and see little or nothing of opium smoking. He would find the people quiet, docile, *extremely moral and industrious*; but the evils of the traffic nevertheless exist, and one requires to come into contact with them, either officially, medically or otherwise, to know the extent, strength and evils of the system. Sir R. Inglis quoted the following in the British Parliament, April 4th, 1843, in the opium debate, from the Batavian Gazette, being an account by an individual who had visited one of the opium houses. He describes what he saw in what he calls "this ante-chamber of hell." He saw "Malays, Chinese, men and women, old and young in one mass, in one common herd, wallowing in their filth, beastly, sensual, devilish, and that under the eye of a Christian government." All speak of its immoral and demoralizing effects. "They steal, sell property, children, wife, and finally commit murder, to obtain it." "There is one point of difference," as one observes, "between the intoxication of ardent spirit, and that of opium; and that is the tenfold force with which every argument against the former applies to the latter. There is no slavery on earth to compare with the bondage into which opium casts its victims." Sir G. Staunton, a high authority on all Chinese questions, says in regard to placing the abuse of opium upon the same level with the abuse of spirituous liquors, "It is the *main purpose* in the former case, but in the latter it is only the *exception*."

I subjoin part of a letter of an opium smoker to me, when he applied to be cured, describing the evils of the practice:—"The evils of opium are great. Those who take it lose their property, waste their time, destroy

their morals, and injure their reputation; those who have ability become dull and stupid, their strength and vigour change into weakness and frailty, they fall into a low stage, and sink into the rank of demons. All the bamboos growing on the Southern mountains would be insufficient to describe all the evils of opium. It would take all the water of the North Sea to wash away the stains of opium from the heart."

As an apology for Chinese opium smoking, I would observe that a very large proportion of those who applied for relief at this hospital first had recourse to the pipe on account of the inability of native medical men to cure them of their complaints. This treatment was recommended by their friends, when the usual Chinese drugs failed, without the knowledge of the difficulty of throwing off the habit once formed, and without being aware that the cure would ultimately prove worse possibly than the disease. I have found them especially have recourse to the pipe in all painful diseases, besides those already mentioned, and often with beneficial results.

Again, the effete state of the government, the corruption of officials, and the universal idleness here prevalent, have tended much to increase the votaries of this Moloch that knows no satiety. We find the percentage lowest among the agricultural population and merchants. The majority of applicants for relief were bannermen receiving a small monthly pittance out of the imperial exchequer, and having three or four days of duty per mensem, with plenty of leisure, and nothing to do. This is a very prolific cause in Peking, and which we hope will be removed by the impetus to trade and commerce which intercourse with western nations will produce. A large number have confessed to taking it to make time pass—to drive away ennui; without it life would be insupportable. In some of the provinces where the poppy is grown, a tax three times the amount levied on grain is paid to the mandarins. It is illegal to grow the drug where grain could be raised, but corrupt officials easily overcome this obstacle.

Facts that have come to my notice certainly bear out Mr. Knowlton's statements regarding the depopulating effects of opium smoking. Hear one or two competent witnesses on this subject. One, a literary man from Nanking, in 1836 said, "Sleeping smokers are like corpses—lean and haggard as demons. It throws whole families into ruin, dissipates every kind of property, and destroys man himself. The youth who smoke shorten their days; those in middle life hasten the termination of their years. It wastes the flesh and blood, until their skin hangs down like bags, and their bones

are as naked as billets of wood. When he has pawned everything in his possession, he will pawn his wife and sell his daughters." A Chinese official in a memorial against legalizing the traffic says, "Were it only injurious to property, the baneful influence of opium would be of inferior importance; but when regarded as hurtful to the people, it demands most anxious consideration; for on the people lies the very foundation of the Empire." Another in favour of legalizing the trade says, "The population of this vast Empire has increased from year to year; but now the evil practice is spreading widely, and checking this increase. All men smoke, the high and the low, the old and the young; and life is degraded and shortened. The subsistence of families is wasted, and the wealth of the land is passing away." In a paper which appeared once on the streets of Canton, it was said, "It is not only that year by year, they abstract many millions of our money, but the direful appearances seem to indicate a wish on their part utterly to root out and extirpate us as a people. I repeat that, from the time of our becoming a nation until now, never did any evil, at first so bland, so enticing, blaze so fearfully as this dreadful poison." What did the distinguished Lin write to Queen Victoria? "In the ways of heaven no partiality exists, and no sanction is allowed to the injuring of others for the advantage of one's self; and in man's natural desires there is no diversity—all seek life. \* \* \* To seek one's own advantage by other men's injury is abhorrent to the nature of man, and utterly opposed to the ways of heaven." Hundreds of quotations of this sort might be adduced. Tau-kwang, the present Emperor's grandfather, said, "It is true I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people." What a noble declaration when he was urged, in 1844, to legalize the traffic!

The order in which an old literary and official character, himself it is feared an opium smoker, mentioned the principal evils to me was, "It destroys life; it unfits for the discharge of all duties; it squanders substance, houses, lands, money, &c.; it diminishes the population—half of the confirmed opium smokers being childless, and the other half only having a few, and these sickly and ill-conditioned." He also informed me that in 15 years opium smoking would be on the decrease; the generation in which it has been introduced so extensively will then have passed away. These things have their seasons—their rise and fall! Mr. A. C. Bruce, in his report to the government on the tea



plantations in Assam, says, "This vile drug keeps down the population; the women have fewer children compared with those of other countries, and the children seldom live to become old men."

In the debate in Parliament on the gates of Somnath, those beautifully carved sandalwood gates, now in front of the Agra magazine, and liable to be burnt or destroyed, the member for Edinburgh said, "Every act which tended to bring Christianity into contempt was treason against the civilization of the human race." How true of the opium trade? The Bible and opium cannot enter China together. The trade is not only injuring the human family by beggaring families, and destroying the constitution of its victims, but it is raising a powerful barrier to friendly intercourse with the Chinese, and consequently serious obstacles to the introduction of Christianity and civilization.

With truth may it be said,

"Man's inhumanity to man  
Makes countless millions mourn."

The missionary arguments against it are principally these two—first, that it renders its slaves almost impervious to the truth—"dead in it" so to speak; and second, because of our heartlessness and cupidity, at first in opposition to the laws of China, and regardless of its injurious influences, in introducing this mischievous drug, we have created a prejudice against us and our Christianity.

So much for some of the moral evils of the subject. What is to be said of the opium trade commercially? This subject is entirely beyond the province of the writer; but a few words from an outsider may not be much out of place, especially as presenting a view of the case not so often alluded to. I mean the injury to every other commercial interest in China; to the large manufacturing interests of the United Kingdom and the U. S., and to the consumers of Chinese productions in those countries. Capt. Elliot, H. M.'s Superintendent of Trade, in 1839 said, in a despatch to Lord Palmerston, "After the most deliberate reconsideration of this course of traffic, he once more declares his own opinion, that in its general effects it is intensely mischievous to every branch of trade, and rapidly staining the British character with deep disgrace." It certainly destroys the value of the Chinese market for western manufactures, prevents them taking increased quantities of western commodities, and enhances the prices of Chinese productions to western consumers. This trade is also injurious to the British, American and Chinese merchants engaged in the Chinese trade, but who refuse, as a matter of conscience, to have anything to do with the traffic.

Were the whole country thrown open to our commerce, our manufactures introduced, railways, &c., allowed, and the importation of opium forbidden, and it rendered piracy to introduce it by all governments, then would there dawn, as it were, a new era for the world and China. Our merchants and India too might well afford to give up its production and transit. The exchange between the different countries would soon rearrange itself, and instead of paying several millions of pounds in barter for tea and silk, we would have our manufactures taken in exchange, and such an impetus given to trade as has never been known. The Chinese would be saved from beggary, starvation and death, and they would become our best customers, and their productions would be greatly cheapened to the western consumers. The rich soil of India would easily grow the more generous fruits of the earth. A little economy exercised among themselves, and a helping hand for a few years if necessary from the then enriched British and Chinese merchants, and the difficulties would soon and easily be overcome. The day must come when the Chinese market even for opium must fall. Depopulation and beggary must necessitate it; and our manufactures must cease almost altogether. The Taoutai at Shanghai was once asked what would be the best means of increasing our commerce with China, and his answer was, "Cease to send us so much opium, and we will be able to take your manufactures." China cannot take both goods and opium; and the question therefore for our merchants is, which branch of industry should be encouraged. The opium trade depreciates the price of our manufactures, and causes them often to be sold below the price of their production; and the prices of Chinese productions are enhanced to us. Let me quote from the *Friend of China*, July 28, 1849: "The opium trade has interfered with the legitimate trade to an unusual extent since the opening of the northern ports. Silk in particular has been taken in barter for opium to a very large extent. Before the treaty, the shipments of raw silk to Great Britain were from 3,000 to 5,000 bales annually. In the last commercial year, the export from Shanghai was upwards of 17,000 bales; the previous year it was 22,000 bales. The increase in the silk trade would have operated favourably upon the import of manufactured goods; but unfortunately, the opium dealers cut in upon it. The silk taken in barter for opium was shipped to England, and sold at a profit; while Lancashire and Yorkshire goods—the legitimate articles of exchange—would have rotted in the stores at Shanghai, had the factors not pushed them off for what they

would fetch. Thus the larger consumption of tea and silk in the British Isles would be provided for by the returns for opium. There is no way of getting over this difficulty; the opium trade progresses steadily. The increased consumption of teas and silk in Great Britain would merely result in the increase of the opium trade; the case of the British manufacturer is hopeless."

If these arguments have no weight with our merchants, I am afraid, Mr. Editor, the pecuniary, social, political, moral and religious interests of millions of inhabitants of China and the Eastern Archipelago will have none

PEKING, November, 1868.

## HISTORY OF THE SOUTHERN SUNG DYNASTY.

A TRANSLATION.

(Continued.)

In obedience to the commands of the Emperor, Tsang-tsen, Yang Nyi-tsong and Liu-gyi led back their forces to Tsen.

In the fourth month of this year, the first office of State under that of Prime Minister was abrogated.

Haen S-tsong and Tsang-tsin were appointed to the office of Kyü-mih-s (perhaps equal in rank to that of Governor General), and Iah-fi was made Fu-s (Governor.)

Dzing-kwe was still putting forth his utmost exertions to bring about a treaty of peace. Fearing that a General-in-chief might not be willing to comply with his wishes in this matter, and thinking that the power would be safer in his own hands, he therefore wished to dispense with the office of the second Minister of State, whose business it was first to declare the will of the Emperor in things appertaining to the government of the people (and who was virtually Commander-in-chief of the army.) At this juncture, Liu-kwang-s died. He was the first of the generals of rank appointed by the Emperor, and was neither wise nor prudent. He had very little control of his army, and did not attend to the affairs of state with a singleness of purpose. He was accustomed to enter the presence of the Emperor, and boast that he was willing to exert himself to the utmost for the defense of the State, and that afterwards it should be recorded of him in history, that on account of his exertions in behalf of the State he ranked the very first. The Emperor on one oc-

casion answered, "It does not become you to speak in a trifling manner with reference to important matters. Let your actions correspond with your words. Your public life does not compare favorably with Han S-tsong and Iah-fi."

In the seventh month of this year, Liu-gyi was degraded and dismissed from the army. From the time of his great victory at Zwen-tsong he had arisen rapidly in favor with the Emperor. On this account Tsang-tsin and Yang Nyi-tsong were envious of him, and spoke against him to the Emperor, saying, that when absent on expeditions, Iah-fi was habitually unwilling to assist Liu-gyi (i. e., that these two generals had so little regard for the public welfare that they refused each other assistance against the common enemy); and that Liu-gyi did not exert himself in the defence of his country. Ostensibly on this account, Dzing-kwe degraded him, sending him to be Prefect in the province of Kyin-nan (Yuin-man).

In the eighth month, the temple of Zo-teh in Hang-chow was founded in honor of Dzao-vu 趙武, Kong-swen 公孫 and Ts-gyin 杵白, three worthies of the Tsin dynasty.

About this time, Wang Kyü-tsen, the Prefect of Weng-tseo 温州, was dismissed in disgrace. The reasons for this were as follows. While residing at the capital, he did not bow obsequiously to the will of Dzing-kwe. He contended moreover that Wang An-zeh 王安石, both father and son, were not above criticism as to scholarship, and not above suspicion as to genenal deportment. He was on that account degraded from his position in the Board of War, and sent as Prefect to Weng-tseo. Dzing-kwe, still actuated by a petty envy towards him, degraded him from this comparatively low position, and made him an officer whose business it was to look after and regulate religious offerings.

As to scholarship, Wang-Kyü-tsen 王居正 was conversant with the most difficult of the classics, having made the Loh-kyin the foundation of his style.

The celebrated Yang-z had very great respect for him, and on one occasion gave him for inspection and friendly criticism his work called Saen-kyin-i-kyiae 三經義解, saying to him as he did so, "I have given you here the general idea. I will trouble you take up this work, and carry it on. Accordingly he, for the space of ten years, impelled by the example and advice of Yang-z, made dissertations on the S, 詩, Shü 書 and Tseo-li 周禮, filling in all thirty-nine volumes. These together with the original volume by Yang-z 楊時, Wang-Kyütsen respectfully submitted to the Emperor, who sent them forth to the public under his own auspices. The (literary) world no longer praised the style and literary powers of Wang An-zeh.

Iah-fi at this time was dismissed from office in disgrace. In the early campaigns against the Mongols, though one of the youngest of the generals in command, he had been promoted to his present high position from inferior commands, on account of personal merit and prowess in actual service. On account of this rapid promotion, Tsang-tsin was moved with envy. To allay, if possible, this feeling, Iah-fi, when in his presence, always conducted himself with great propriety and humility. They went together to Ts'u-tseo 徐州 (now called Wai-an-foo 淮安府, in the province of Kyang-nan 江南). Moreover, from the fact that Han S-tsung was accustomed to say that the proposition to form a treaty of peace with the Mongols was prejudicial to the interests of the government, he thus put himself in opposition to the favorite scheme of Dzing-kwe. Accordingly Tsang-tsin advised Dzing-kwe to separate the commands of Han S-tsung and Iah-fi. The latter insisted that such a step would be prejudicial to the public welfare, and was not willing to accede to the proposition.

Tsang-tsin further wished to repair the walls of Ts'u-tseo, and put it in a state of defense. Iah-fi replied, "We ought to exert ourselves, and retake all the places which the Mongols have occupied; it is not befitting in

us to sit still, and become the mere protectors of any particular city."

From that time, Tsang-tsin bore an irreconcilable hatred towards Iah-fi, and circulated an unfounded report concerning him, viz., that he was about, through his negligence, to deliver over to the enemy, all the district of Saen-kiang 山陽, province of Kyang-nan, Wai-an foo. He, moreover, revived and kept alive the old differences between Iah-fi and Dzing-kwe. Dzing-kwe became very angry with Iah-fi because, while he (Iah-fi) would have borne unflinchingly the burden of retaking all the places which the Mongols had occupied, he was unwilling to take any responsibility in bringing about a peace with them—would not even listen to any proposition that pointed in that direction. As to Iah-fi, on reading Dzing-kwe's memorial to the Emperor, which contained the phrase, "Virtue does not consist in following constantly any one teacher, though he be distinguished, but in the disposition to learn from any one that presents anything really good," he felt indignant, and did not conceal his hatred (of the author of the memorial, having already experienced something of his unjust treatment in this respect), but said, "In the relations subsisting between the Sovereign and his officers of state, each has naturally a disposition implanted by heaven (all have not the same natural characteristics); but to openly deceive one's Sovereign denotes great depravity of heart."

Eh-dzeh wrote to Dzing-kwe, saying, "You are urging your measures of peace day and night, but Iah-fi is intent upon retaking the province of Hu-peh 湖北. It will be necessary to put Iah-fi out of the way; then your peace measure will prove practicable." Dzing-kwe also was fearful lest if Iah-fi was not put to death, he would prove a permanent hindrance to the peace project, and might be the means of bringing himself to grief. He therefore exerted himself to bring about Iah-fi's death. With this end, he instructed Ho-ts'ü and those associated with him (for the purpose) to memorialize the Emperor in a body, bringing accusations against Iah-fi; while he at once degraded him giving him a merely nominal petty office.

(To be continued.)

## LAO-TZU. 老子

*A Study in Chinese Philosophy.*

## CHAPTER VII.

*Ethics.*

Lao-tzū's notions on ethics are fortunately set forth with much more fullness than those on any other department of knowledge, and in giving a brief account of them one is rather encumbered by the abundance of aphorisms than perplexed by their paucity. In saying this, however, I do not mean to intimate that the philosopher has elaborated a system of speculative or practical morality, or that he has given full and explicit statements about the moral sense and many other matters familiar to the student of western ethics. On several of these points he is absolutely silent and his notions about the others are expressed darkly and laconically, and only occasionally in a connected manner. We must, however, make the most we can of the obscure text and discordant commentaries, in order to learn at least an outline of what our author taught.

In the first place, Lao-tzū seems to have believed in the existence of a primitive time, when virtue and vice were unknown terms.<sup>1</sup> During this period everything that man did was according to nature (*Tao*), and this not by any effort on man's part, but merely as the result of his existence. He knew not good or evil, nor any of the relative virtues and vices which have since obtained names. This is the period of Nature in the world's history—a period of extreme simplicity of manners and purity of life—corresponding to the Garden-of-Eden state of the Hebrews, before man perceived that he was unclothed, and became as a God, knowing good and evil. To this succeeded the period of Virtue (德), in two stages or degrees. The higher is almost identical with the state of Nature (*Tao*), as in it also man led a pure life, without need of effort, and without conscious-

ness of goodness. Of the people of this period we may speak as the

"Saturni gentem, haud vincolo nec legibus æquam,  
Sponte sua, veterisque dei se more tenentem."<sup>2</sup>

In the next and lower stage, life was still virtuous, but occasionally sliding into the vicious, and unable to retain the stability of unconscious and unforced goodness.<sup>3</sup> Then came the time when humanity and equity appeared, and when filial piety and integrity made themselves known.<sup>4</sup> Finally came the days when craft and cunning were developed, and when insincerity arose. Propriety of external deportment also, according to Lao-tzū, indicated the falling away from primitive simplicity, and the beginning of trouble; and he accordingly speaks of it rather slightly. This is a point on which Confucius was of a diametrically opposite opinion, although he had studied ceremonies under Lao-tzū.

Such is, according to the *Tao-tê-ching*, the mode in which the world gradually became what it is at present. The book does not contain any express statement of opinion as to whether each human creature is born with a good or a bad nature. From various passages in it, however, we are authorised in inferring that Lao-tzū regarded an infant as good by nature. Its spirit comes pure and perfect from the Great Mother, but susceptible to all the evil influences which operate upon it and lead it astray.

The standard of virtue to which Lao-tzū appeals is Nature (*Tao*)—not nature personified and deified, but contemplated as the eternal, spontaneous, immanent cause. The manifestation of com-

<sup>2</sup> *Æneid*, B. 7, 203-4.

<sup>3</sup> Compare Carlyle: "Already to the popular judgment, he who talks much about Virtue in the abstract, begins to be suspect," &c. *Essay on Characteristics*. So also Emerson writes, "Our moral nature is vitiated by any interference of our will." *Essays*, Vol. 1, p. 119.

<sup>4</sup> Chs. 18, 38.

<sup>1</sup> See chs. 2, 38.

plete virtue proceeds from Nature only.<sup>5</sup> This is the guide and model of the universe. All creatures, and man among them, must conform to it, or they miss the end of their existence, and soon cease.<sup>6</sup> As *Tao*, however, is very indefinite and intangible, Lao-tzŭ holds it out to mortals as their guide chiefly through certain other ideas more easily comprehended. Thus Heaven, corresponding somewhat to our idea of Providence, imitates nature, and becomes to man its visible embodiment. In its perfect impartiality—its noiseless working—its disinterested and unceasing well doing—it presents a rule by which man should regulate his life.<sup>7</sup> Not less are the material heavens above him a model in their unerring and spontaneous obedience to Nature, and in their eternal purity. The earth<sup>8</sup> also, with her calm repose, and the rivers and seas, are types of the invisible but ever present Nature. Finally, the godlike sages of the olden times, whose boundless merit raised them to the height of fellow-workers with nature, and to whom all things paid a willing homage, are patterns for all after ages.<sup>9</sup> Of a personal deity above all these our author makes no mention, nor can it be inferred with certainty from his book whether he believed in the existence of such a being.<sup>1</sup> In one place, he speaks of Nature as being antecedent to the manifestation of *Ti* (帝),—a word which the commentators usually explain as

meaning lord or master of heaven.<sup>2</sup> He refers, however, as has been seen, to a supernatural punisher of crime; and in several passages he speaks of heaven in a manner very similar to that in which we do when we mean thereby the Deity who presides over heaven and earth.<sup>3</sup> Yet we must not forget that it is inferior to the eternal, immaterial Nature (*Tao*), and in fact produced by the latter.

The virtues which characterize the perfect man, and which all should seek to have, are described in the *Tao-tê-ching* with greater or less fullness. Among the most important of these is the freedom from ostentation. Not to be fussy or showy, but to do one's work and live one's life quietly and without display, is an excellence which to Lao-tzŭ seemed of transcendent importance. The Chinese expression which I have rendered by freedom from ostentation is *Wu wei* (無爲).<sup>4</sup> Many Chinese commentators seem to regard this term as equivalent to nothingness, non-existence, or absolute inaction. Julien also usually translates it by "*non agir*."<sup>5</sup> Though, however, the words have in several places this meaning, yet there are passages which seem to demand the interpretation given above, which is also congenial with the general tenour of the book. It is not an inactive life that Lao-tzŭ commends, but a gentle one, and one which does not obtrude itself on the notice of the world. The man who would follow Nature must try to live virtuously without the appearance of so doing—he must present a mean exterior, while under it he hides the inestimable jewel.<sup>6</sup> The advice which Sir Thomas Browne gives is very

<sup>5</sup> Compare Emerson: "The Supreme Critic on the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Over-soul, within which every man's particular being is contained and made one with all other; that common heart, of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains every one to pass for what he is, and to speak from his character, and not from his tongue, and which evermore tends to pass into our thought and hand, and become wisdom, and virtue, and power and beauty." *Essays*, Vol. I, p. 244.

<sup>6</sup> Chs. 30, 55.

<sup>7</sup> Chs. 7, 77.

<sup>8</sup> Ch. 25.

<sup>9</sup> Chs. 15, 68. "Live by old ethics and the classical rules of honesty," says Sir T. Browne.

<sup>1</sup> See Pauthier, *Chine Moderne*, pp. 351-2.

<sup>2</sup> Ch. 4. The word *hsiang* (象) is also explained here as meaning *probably* or *it seems*—the equivalent of *yu* (猶).

<sup>3</sup> Chs. 73, 77.

<sup>4</sup> See Ch. 2, &c. *Wei* (爲) sometimes means to esteem, and *wei you wei* would then mean to esteem without appearing so to do. Compare *shi you shi*

(事無事), *shang té yu té* (上德不德), &c.

<sup>5</sup> In this he is often followed by Mr. Chalmers. Pauthier also so translates the expression.

<sup>6</sup> See chs. 41, 70.



like the teaching of Lao-tzū: "Be substantially great in thyself, and more than thou appearest unto others; and let the world be deceived in thee, as they are in the lights of heaven."<sup>7</sup> The man who follows Nature, again, is wise, but has the semblance of ignorance, and he does good without the show of doing it.<sup>8</sup> He helps in the amelioration of his fellows, and indeed of all things in the world, without talking or making any display, but simply by the cultivation of virtue in himself.<sup>9</sup> Those are rare who can instruct others without talking, and benefit them without show; but in striving to attain to this excellence, man is aiming at the perfection of Nature.<sup>1</sup> The art of living thus is an art which Nature makes. By Nature the passions and other impediments to virtue are lessened more and more, until man attains to the state of perfection in which he does not make effort and so can do all things.<sup>2</sup>

Lao-tzū speaks very highly of the virtue of humility. Water is always with him the type of what is humble;<sup>3</sup> and like it the godlike man occupies a low position, which others abhor, and in which he can profit all around him. "The supremely virtuous is like water," are words taken from the *Tao-tê-ching*, and frequently inscribed on rocks and other objects. Such a man does not claim precedence or merit, nor does he strive with any one.<sup>4</sup> He never arrogates honour or preferment, yet they come to him; and he is yielding and modest, yet always prevails in the long

run.<sup>5</sup> When success is obtained, and his desire accomplished, he modestly retires.<sup>6</sup> Pride, on the other hand, and ambition always fail to attain the wished for consummation.<sup>7</sup>

To continence, also, Lao-tzū assigns an important place. The total exemption from the power of the passions and desires is a moral preëminence to which man should seek to attain:—

"For not to desire or admire, if a man could learn it, were more  
Than to walk all day like the Sultan of old  
in a garden of spice."

The body with its inseparably connected emotions and passions, is the cause of all the ills which attend humanity;<sup>8</sup> and he who would return to the state of original innocence must overcome the body.

To be without desires is to be at rest;<sup>9</sup> and if man were freed from the body, he would have nothing to fear.<sup>1</sup> To keep the gateways of the senses closed against the sights, sounds and tastes which distract and mar the soul within, is the simple metaphor which Lao-tzū uses to express the overcoming of self.<sup>2</sup> He who knows others is learned, but he who knows himself is enlightened; he who overcomes others has physical force, but he who overcomes himself has moral strength.<sup>3</sup>

Moderation is another quality which the good man must possess. To be content is to be rich, and brings with it no danger or shame;<sup>4</sup> while there is no greater calamity than not to know when to be satisfied.<sup>5</sup> He who knows where to stop will not incur peril, nor will he ever indulge in excess.<sup>6</sup> To fill a cup while holding it in the hand is not so good as to let it alone;<sup>7</sup> or, as we say, it is hard to carry a full cup even. Too

<sup>7</sup> Christian Morals, Section XIX.

<sup>8</sup> Chs. 45, 71, 77. Compare the remark attributed to Buddha: "Great king, I do not teach the law to my pupils, telling them, Go, ye saints and before the eyes of the Brahmans and householders perform, by means of your supernatural powers, miracles greater than any man can perform. I tell them, when I teach them the law, Live, ye saints, hiding your good works, and showing your sins." Chips from a German Workshop, Vol. 1, p. 249.

<sup>9</sup> Compare Emerson: "The man may teach by doing, and not otherwise. If he can communicate himself he can teach, but not by words." Essay IV., Vol. 1, p. 136.

<sup>1</sup> Ch. 43.

<sup>2</sup> Ch. 48. *Wu wei* here may have another meaning. Wu-ch'eng and Julien regard it as meaning inaction, and make it synonymous with *wu shi*. See Mr. Chalmers' extraordinary translation of this chapter.

<sup>3</sup> See chs. 8, 78.

<sup>4</sup> Chs. 22, 34, 66.

<sup>5</sup> Compare the saying of Solomon:—"Before honour is humility." Proverbs XVIII. 12.

<sup>6</sup> Chs. 9, 2.

<sup>7</sup> Ch. 24.

<sup>8</sup> Ch. 13.

<sup>9</sup> Ch. 37.

<sup>1</sup> Ch. 16.

<sup>2</sup> Chs. 22, 56.

<sup>3</sup> Ch. 33. "Rest not in an ovation, but a triumph over thy passions." Christian Morals, Section II.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Proverbs XVI. 32.

<sup>4</sup> See chs. 33, 44.

<sup>5</sup> Ch. 46.

<sup>6</sup> See chs. 29, 32, 44, 46.

<sup>7</sup> Ch. 9.

sharp an edge cannot be kept on a tool, and a hall full of gold and precious stones cannot be defended; and he who is wanton in prosperity leaves a legacy of misfortune. The man who erects himself on tiptoe cannot continue so, nor can he who takes long strides continue to walk.<sup>8</sup> The intelligent and good man will be moderate in all things, not desiring to be prized like jade or slighted like a stone.<sup>9</sup>

It is also part of the virtuous man's character to be ever grave and serious,<sup>1</sup> and not unmindful of his weak points. He who knows his strength, and protects his weakness, will have all the world resorting to him for instruction and example; eternal virtue will not leave him, and he will return to the natural goodness of infancy.<sup>2</sup> Many things fail when the goal is nearly attained, but the godlike man is careful as well about the end as about the beginning.<sup>3</sup> So also were those of antiquity whose cautious hesitating character is portrayed in outline as a model for others.<sup>4</sup> Mercy is another virtue on which Lao-tzū lays considerable emphasis. Nor is the quality of mercy strained within any narrow compass. On the contrary it flows not only over all mankind, but even to the entire world. As has been seen, Lao-tzū would reserve all capital punishment for a supernatural agent, and would have the correction of wickedness effected by the quiet influence of a good example. He goes farther than this, however; for he will have us to abstain from judging others—from dividing men into the righteous and the sinners. It is Heaven alone that is to determine the moral worth of human creatures, and give to each his meed.<sup>5</sup> And we must not even assign worldly misfortunes to the displeasure of Heaven—must not say that the eighteen on whom the tower of Siloam fell were greater sinners than the other residents in Jerusalem. The good man should

even love the man who is not good,<sup>6</sup> and reward ill will by virtue—the ne plus ultra of generosity, as one of the commentators observes.<sup>7</sup> So also the feeling of compassion will cause the good man to keep his good qualities in the back ground, and not excite the evil passions of the bad man by displaying them obtrusively before him. This spirit of mercy and compassion ought not only to prevail in private life, but ought to extend to the seat of power, and even to temper the fierce passions of warfare. Then from the circle of humanity Lao-tzū looks abroad over the ample spaces of nature, and extends to these also a kindly sympathy. The good man never injures anything in the world; on the contrary he saves them, and assists them in their ever-renewed operations of coming into existence, growing, and returning to their original source.<sup>8</sup> Did the whole creation in his eyes, too, groan and travail in pain?

Of courage, truth, honesty, and several other virtues, Lao-tzū does not make much mention. He teaches, however, the mutual dependence of man upon man, and the consequent necessity of the interchange of good offices. The good man gives, and asks not<sup>9</sup>—does good, and looks not for recompense. He who is good is master of him who is not good; but respect and affection must exist between them.<sup>1</sup> The ruler and the ruled are mutually dependent, and they too must reciprocate kindness and forbearance.

Lao-tzū repeatedly condemns the vices of much and fine talking. The wise man, he says, does not talk,<sup>2</sup> and to do without audible words is to follow na-

6 Ch. 27. The word *shan* (善), however, rendered *good*, is also susceptible of the interpretation *clever*, or *expert*. See Wu-ch'êng note (ch. 22 in his edition).

7 Ch. 63. In the *Kan ying p'ien* (感應篇) it is said, "Look on the acquisitions of others as if they were yours, and the losses of others as if they were yours." Ch. 2. In this book many other excellent lessons are taught which are derived from the *Tao-tê-ching*.

8 See Chs. 27, 64. So the *Kan ying p'ien* says, "The tiny insects and plants and trees may not be injured." Chs. 2, 1.

9 Ch. 79.

1 Ch. 27.

2 Ch. 56, 23.

8 Ch. 24.

9 Ch. 39.

1 Ch. 26.

2 Ch. 28.

3 See chs. 63, 64.

4 See ch. XV.

5 See chs. 19, 73.

ture.<sup>3</sup> Man ought to be silent in his actions, as the all working Nature is. Faithful words are not fine, and fine words are not faithful; the virtuous man is not argumentative, and vice versa.<sup>4</sup>

To learning and wisdom our author does not, I think, assign a sufficiently high place; but seems rather to condemn them.<sup>5</sup> Learning adds to the evils of existence, he says; and if we were to put away learning, we would be exempt from anxiety.<sup>6</sup> The ancient rulers kept the people ignorant, and so should they be kept still. But perhaps he refers to the faults of persons who drink only slightly of the Tierian spring, and then boast of what they acquire. It would, however, have been better if he had distinguished between the pretenders to knowledge and those who have drunk deeply at the fountain of wisdom, by assigning to intellectual worth its proper importance.<sup>7</sup>

Lao-tzū, as has been seen, is not un-mindful of the infirmity of noble minds which expects a recompense for a virtuous life. Nor are the inducements which he holds out of a slight or unworthy nature. On the contrary, they are to souls which have begun to delight in the path of virtue, and also to those still walking in "error's wandering wood," calculated to have a great effect. The desires and appetites must all be overcome, and self must be vanquished; but to him who obtains the victory there remain grand prizes. The gateways of all knowledge are open to him, and he can contemplate the mysterious operations of nature.<sup>8</sup> Fame and greatness come to him unsolicited, and the years of his life are increased.<sup>9</sup> Having the guileless purity of an infant—becoming like a little child—he will enjoy an exemption from the fear of noxious animals and wicked men. Fierce beasts cannot gore or tear him,

or the soldier wound him in battle.<sup>1</sup> He does not use his neighbour as a foil to set off his own excellence, but rather assimilates himself to all. Thus he comes into intimate union with his fellow creatures, and is set on high without incurring any ill will.<sup>2</sup> He lives not for himself, but for others; and his life is prolonged by so doing.<sup>3</sup> He does not amass for himself, nor does he bury his talent in the barren ground of self. He spends it in the service of his fellows, and it comes back to him with interest. The more he serves, the more he has wherewith to serve—the more he gives, the richer he becomes.<sup>4</sup> It is almost surprising to find this thought expressed by Lao-tzū; and the words of one of his disciples following out the idea are somewhat remarkable—"There is also accumulation which causes deficiency, and a non-hoarding which results in having something over."<sup>5</sup> Man's life ought thus to be a continued opposition to self, gaining more and more control over it, until the passions cease to trouble, and self is perfectly vanquished. Then comes the end which crowns the work. When the fleshly appetites have been subdued, and the spirit has attained that state in which it is

—"equable and pure;

No fears to beat away—no strife to heal—

The past unsighed for, and the future sure"

—then comes death. What after death? Man returns to Nature, which delights to receive him, and identifies him with her own mysterious self. Hither, too, come all the myriad things which had once emanated from the womb of the same all-producing mother. This in reality means that man and all other creatures return to nothingness. This is the dreamless sleep wherewith our life is rounded—this is the end of all our woe and misery, to be

—"swallowed up and lost

In the wide womb of uncreated night,  
Devoid of sense and motion."

There is one passage in which he seems to speak of a life after death;<sup>6</sup>

<sup>3</sup> "Let us be silent, for so are the gods." Compare also the words of the Tattler: "Silence is sometimes more significant and sublime than the most noble and most expressive eloquence, and is on many occasions the indication of a great mind."

No. 135.

<sup>4</sup> Ch. 81.

<sup>5</sup> See ch. 65.

<sup>6</sup> Chs. 20, 48.

<sup>7</sup> Compare Emerson, *Essays*, Vol. 1, p. 261-2.

<sup>8</sup> Ch. 1, &c.

<sup>9</sup> Chs. 7, 59.

<sup>1</sup> Chs. 50, 55.

<sup>2</sup> Ch. 66.

<sup>3</sup> Ch. 7.

<sup>4</sup> Ch. 81.

<sup>5</sup> Quoted by Wu-ch'eng in a note to ch. 81.

<sup>6</sup> See ch. 28. See Pauthier, *Chine Moderne*, pp. 356-7.

but it presents great difficulties, and perhaps refers only to the "fancied life in others' breath" by which a man though dead is not lost. That man loses his individuality, and that he loses his existence, are two doctrines strongly opposed to western ideas. Emerson is here diametrically opposed to Lao-tzū. The individual is everything with the one, nothing with the other.<sup>7</sup> As to the immortality of the soul, this is a doctrine of which many other excellent philosophers before the rise of Christianity have had little or no conception. We are wont to regard the opposite doctrine as sad and hopeless; yet Lao-tzū holds out the hope of annihilation, or at least of absorption into universal Nature, as the highest reward for virtue. Few, he says, understand the matter; and few as yet understand the full meaning of the immortality of the soul. Either doctrine leads to the possession of a calm, contented spirit, and an indifference to the things of this life. Compare the eloquent words of the Hydriotaphia: "And if any have been so happy as truly to understand Christian annihilation, ecstasies, exolution, liquefaction, transformation, the kiss of the spouse, gustation of God, and ingress into the divine shadow, they have already had an handsome anticipation of heaven; the glory of the world is surely over, and the earth in ashes unto them."<sup>8</sup>

We must now bid farewell to Lao-tzū. The study of his little book is a difficult but pleasant task, and not without instruction. It would be a painful but interesting work to follow the fortunes of his teachings among those who have professed to be his disciples, from the extravagant fancies of Chwang-tzu down to the abominable perversions of the Taoist impostors of the present. Lao-tzū often expresses his thoughts in parables and dark sayings; and men have attended only to the letter—unable or unwilling to comprehend the spirit. Not less interesting would be the work of examining the relation in which

Confucius stands to Lao-tzū. It could be shown by such an examination that much of what the former teaches is not only not opposed to, but actually in harmony with, and probably derived from, the teachings of the latter. Orthodox Buddhism also presents itself for comparison, as well on account of its history in China as on account of its system of doctrine. These labours cannot, however, be undertaken by the present writer; but he hopes that some other in more favourable circumstances will help to raise Lao-tzū to the place in the history of philosophy, and in the history of the benefactors of humanity, to which he is fairly entitled.

T. W.

#### FEMALE EDUCATION AT SHANGHAI.

A communication by Rev. E. W. Syle, published in the *North China Daily News*, July 16th, 1868, on the above subject, had the effect of eliciting several contributions toward the commencement of the work; and inquiries in regard to the kind of education proposed led Mr. Syle to issue a circular letter, which we take pleasure in spreading before our readers:—

"Shanghai, 1st November, 1868.

"MY DEAR FRIEND,

"You must please excuse me for not having sooner replied to your question—What kind of School is it that you propose to establish for Chinese Girls?

"My answer might be given in these few words,—A School to resemble, as nearly as possible, a well-ordered Christian family.

"If a fuller explanation were needed, I should say, that we propose to ourselves the development of the whole nature—physical and moral; the body to be kept in health and cleanliness, exercised and instructed in household duties, from cooking and washing, up to all that makes a home tasteful and attractive; the mind to be cultivated by the study of what we are accustomed to call 'the English branches,' and as much more in the way of the English language and church music as each individual may prove capable of learning to profit; the heart to be care fully and diligently imbued with Christian truth, as understood in the English and American Episcopal Churches. We educate

<sup>7</sup> Emerson, however, also speaks of the "individual soul mingling with the Universal Soul." *Essays*, Vol. 1. The Oversoul.

<sup>8</sup> *Hydriotaphia*, ch. 6.

for two worlds—the future as well as the present; and it is our fixed principle to do so by the cultivation of that ‘godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come.’

“On this basis I think a School of thirty children (commencing at the age of about twelve), could be instructed, say for seven years, at the rate of about \$40 a year for each. This was the suggestion I first threw out, and I was gratified to find that it was responded to with cheerfulness, so far as to enable us to assume the charge of four pupils, who are now under instruction. Further contributions will enable us to enlarge the number *pro rata*.

“The question has been asked—What is to become of your pupils when the seven years’ education is completed? Answer.—The same that becomes of other girls of the age of nineteen or thereabouts. They are cared for by their friends, or they help themselves, or both, until marriage—which puts woman in her true social position. Arrangements connected with that subject may be safely left for some years later.

“Again, some desire to know in what language the pupils will be taught? Answer.—In their own language primarily, as far as practicable. Afterwards, in English, when, in the judgment of the Managers of the School, for the time being, it may seem desirable.

“As to the financial question. Some gentlemen here have made subscriptions of \$12 per annum, in the names of lady friends and relatives at home; which is, to my mind, a very pleasing manner of linking together home associations with beneficence to the heathen. Some have reckoned up the seven years’ subscriptions, and paid them all at once—which also is an excellent way. Others have given simple donations—a method very acceptable and encouraging.

“There is no difficulty about the various ways of doing this good work: if your friends are satisfied with the principles above stated, ask them to choose their own method of sustaining what has been commenced, and they will be welcomed as esteemed fellow-laborers by

Yours very truly,

EDWD. W. SYLE.

P. S.—I have only to add, that as soon as the whole number of contributors is ascertained, it is proposed to invite them to a general meeting, at which a scheme for the future conduct of the School will be considered, and a Committee of Management appointed.

## CORRESPONDENCE.

### LETTER FROM JAPAN.

YOKOHAMA, Dec. 27th, 1868.

TO THE EDITOR OF THE CHINESE RECORDER:—

I am beginning to try to cast type to print my Scripture translations in the native characters, and in this connexion I am much interested in a new movement, now made in some parts of the country, to revive the use of an old alphabet called the “God letters” 神代字. The letters are used to spell words from left to right, just as Roman letters are used—vowels and consonants just the same. This alphabet consists of only fourteen letters, viz.—vowels, T (u), L (o), I (i), F (e), H (a); and consonants, A (s), V (h or f), J (ts), J (r), L (n), J (k), I (y), [ ] (m) O (w).

There is at present a great enthusiasm among the Japanese for everything purely native in literature and religion, and this is no doubt all got up by designing leaders of the people to aid in the revival of the Mikado’s power. The Shinto 神道 mythology teaches that the Mikados of Japan are of a divine origin. It has been well demonstrated in the late revolution in this country that the popular belief in the divinity of the Shin Te 神帝 has invested him with such power over the minds of the people that his word is more powerful than all the armed hosts of the princes. Buddhism and Confucianism, not teaching the doctrine of the divine origin of the Shin Te are cried down; and in opposition to them Shintoism is sought to be set up. They call their country the Shin-ko 神國, God-land, and their language the Shingo 神言, God words, and the above named ancient letters they call the Shin-no-ji 神代字, God letters. And lately, when the Mikado passed along the Tokaido 東海道 on his way to Yedo, all the Buddhist temples were closed, and all the Buddhist images of stone along



the wayside were either removed or shrouded from sight, and great efforts were made to repair and decorate all the Shinto temples and shrines, and Shinto priests were everywhere in attendance, to do all they could to revive the old spirit of Shintoism.

But I have heard Chinamen say that there are accounts in Chinese books, showing that the Mikados of Japan are of Chinese origin, and I suspect that the Shinto faith may be derived from the same source. What are the peculiar features or tenets of Taoism or Toism in China? Do the Taoists have idols in their temples? Do they set up round mirrors in their places of worship, to represent the sun? Do they worship the sun, moon, and stars, and other objects in nature, represented as the gods 神 of the various departments of nature? If any of the correspondents of the RECORDER can give any light on this subject, perhaps it may result in clearing up some of the mysteries of Chinese and Japanese religions, and perhaps in some way be made to aid the spread of the truth in both lands.

Yours very truly,  
J. GOBLE.

DEAR RECORDER:—

In your Dec. number "Protestant" (?) says, "The Statistics of Romish Missions published in the August number of the RECORDER were compiled from the Annals of the Propagation of the Faith. They are no doubt reliable."

I beg you to inform this "Protestant"—none others need be told it—that the same Annals of the Propagation of the Faith contain accounts of Romish priests performing miracles, such as raising the dead, and the like. These stories too "are no doubt reliable."

A ROMAN CATHOLIC.

—A number of valuable contributions are necessarily laid over, and will appear in our next.

## The Chinese Recorder AND MISSIONARY JOURNAL.

Rev. S. L. Baldwin, Editor.

FOOCHOW, FEBRUARY, 1869.

The RECORDER for January was sent  
To Chefoo, per Bark *Foldin*, Feb. 6th.  
To all ports south of Foochow, per Steam-  
er *Yesso*, Feb. 10th.  
To Shanghai, the river ports, Tientsin and  
Peking, per Steamer *Kua-shing*, March 1st.

### OUR SECOND VOLUME.

As the first volume of the CHINESE RECORDER will close with the April number, it will be necessary to take immediate action to secure subscribers for the next volume. We rely upon the gentlemen who have kindly acted as our agents at the different ports to see to the renewal of old subscriptions, and to obtaining new ones. As the paper is published at cost, or very nearly so, it is important that the subscription be paid promptly in advance.

The almost unanimous expression of the missionary body in China is that the RECORDER must be sustained, and must become a permanent institution. Its editorship and its place of publication may be changed, if it becomes necessary; but it is not to be allowed to perish.

The subscription list has thus far shown a steady increase; and we are thankful for the interest which has been taken by many of our friends to this end. We trust that the next volume will show even a greater variety of contributions than the present. If our friends will stand by us in this matter as zealously in the future as they have done in the past, there will be no lack of matter to fill these columns.

Henceforth the paper has been issued about the close of the month in which it is dated; but with the new volume we propose to issue the numbers at the beginning of each month—so that the last number of the present volume being published about the last of April, the first number of the new volume will be issued on the 1st of June, and bear that date.

Let the friends of the paper put forth prompt and earnest efforts in its behalf, and they will greatly facilitate a proper and worthy commencement of the second volume.

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